

IMPORTANT
CONSIDERATIONS, VVHICH
OUGHT TO MOVE ALL TRVE
AND SOVND CATHOLIKES, WHO
are not wholly Iesuites, to acknowledge without all
equivocations, ambiguities, or shiftings, that the proceedings
of her Maiesty, and of the State with them, since the
beginning of her Highnesse raigne, haue
bene both mild and mercifull.

*Published by sundry of vs the secular
Priests, in dislike of many treatises, letters,
and reports, which haue bene written and made in
diuerse places to the contrarie: together with our
opinions of a better course hereafter, for the
premitting of the Catholike faith
in England.*



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1601.

IMPROVEMENT

CONSIDERATIONS WHICH

SHOULD BE KEPT IN VIEW

AND TO BE OBSERVED BY

THE PEOPLE OF GREAT BRITAIN

IN THE PRESENT STATE OF THE

REVENUE OF THE KINGDOM

AND THE NATURE OF THE

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THE EPISTLE GENERALL, IN STEAD OF A PREFACE.

*Right Honorable, Worshipfull,
VVelbeloued,*

LORDS, LADIES,
EARLES, COVNTESSES,
VICOVNTS, VICOVNTESSES,
BARONS, BARONESSES,
KNIGHTS, LADIES,
GENTLEMEN, GENTLEVVOMEN,
BACHELORS, VIRGINS,
MARIED, SINGLE.



ALL dearly affected of both sexes,
of all three ages, in euery degree,
state, and condition of life, as-
well for the gifts of graces giuen
you as you are Catholike (which
to God, to our holy mother the
Catholike Romane Church, and
to the Sea Apostolike doth make you gratefull:) As
also for the gifts of nature giuen you as you are English:
(which to your Prince and countrey, makes you loyall,
seruiceable and faithfull, and of both mindfull:) Giue
me leaue by an Epistle patheticall in one generall pas-
sage, to speake vnto you all alike, in two adoptiue sur-

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names, Catholike and English: with sentences Apostrophall of as great weight and warinesse, as the worth of the matter exacteth at my worthlesse hands: by so much the more made worthier, by how much I might be worthied with a fauourable conceit had of you all, not for my unworthie sake, but for your owne indemnitie: for hope of leauing a posteritie: for your deare soules health, deare Catholikes, dearely affected English, deeply affected, voluntarie religious: it is for you, and to you I speak.

Here (Catholikes and English, or if you please English Catholikes) is set before your eyes a mournfull spectacle of our heauie calamities, come in a happie houre (else should I be heartily sorry for it) into my hands. It is, as in peruse you shall find, a briefe relation of the causes mouing her Maiestie and the State to make so sharpe lawes against vs all in generall, for some priuate mens offences, growne now into a faction of a dangerous sequelle: dangerous (deare Catholikes) to our comon mother the weale publike as we are English: dangerous to our Soueraigne and the present State, as we are subiects: dangerous to vs all, as we are Recusants, prepared as fuel to the fury of forreigne & homeborne foes, by famine, fire, sword, & wracke of body, soule, and all together in the turne of fortunes wheele, casting vs all off from the highest Pyramides of Englands wonted flourish, into the Stigian depths, of the sorest downfall vnexpected (I dare say) vnto you all, euer to haue hapned by such unhappily seeming religious meanes.

The contention (deare Catholikes) betwixt the secular Priests & the Iesuits, is knowne not to you alone, but to all our Catholike friends in other Nations: to all our comon aduersaries at home & abroad: to all or the greatest

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test part of the Christian world, as we verily do imagine, and in some sort do know it for true. Many for the causes, originals and grounds: few do, many wil not, & the most part cannot enter into the aright. They are many questionlesse, as the many maine arguments in many books divulged do make it manifest. But to stand vpon one, is my only intent at this present: because the subiect of this ensuing discourse, doth minister occasion fitliest agreeing therunto: as treating wholly and altogether of treasons, conspiracies, confederacies, rebellions, commotions, platformes, statizations, and unnatural proceedings, by sundrie persons of our Catholike Romish faith religion, profession, function, calling, condition, and state.

The intent of this Discourser in the name of the secular Priests in generall, is not to impeach any one particular person of the Catholike laytie, of matters of treason or state: but rather to excuse vs all, as well those that haue bene abused by sinister inueigling perswasions to rush vpon their ruines, as those that haue bene actors, abettors, coniuents, or fautors of their arch-plotters practices. Neither is his or the secular Priests meaning, to accuse, excuse, or any way call in question our comon aduersaries, together with the present state, as a point very impertinent to the purpose, howsoeuer any haue deserved, occasionated, or wrought our woes, to meddle with such edge tooles, as the very handling of them roughly, wold rent vs quite in peeces (our frownd on state considered) and a very preposterous course for men in affliction (admit wronged by both as two opposite aduersaries) to intermeddle with those whose fauours they must seeke: and glad if they may obtaine such graces by any demonstration that they can make, of their loyall harts to haue bene unspotted, unpolluted, neuer smattered with the

The obiection of many that are of the Spanish faction is very frivolous (if not malicious) whe they say: Why do the Priests lay the faults vpon the Iesuites, as cause of the Catholik persecution: seeing it is well knowne that the aduersaries to both Priests and Iesuits and all Catholikes are cause thereof, &c. which admit it were true, yet the Iesuits being equally guilty with them: it belongeth to Priests to cleare the innocent Catholikes, and leaue the Iesuites in the luddes, and our aduersaries to those that haue to do with the.

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least vncatholike, disloyall, irreligious, inhumane, unnatural thought to God, to their Prince, to their country, to their friends. Neither yet were it decent in this ensuing discourse, to meddle with the secret faults of any one, be they in defects of grace, of nature, or of nurture, further then pertaines to the obiect of state here in hand. Neither (and last of all) is my intent in this Prolegomenon to treat of matters otherwise, then as here are set downe, scil. onely to let all Catholikes vnderstand what a dangerous state they stand in by some mens private designements. Which to make more apparant, giue me leaue (deare Catholikes) to propose vnto you this one question as an introduction to this discourse.

The question

Although Catholikes do ordinarily liue in better order, and more free from murders, adulteries, blasphemies, &c. then others that liue out of Gods Church at liberty and randō abroad in the world do, by reason of the meane helps and meanes they haue to auoid sinne, which those want that are cut off from the

Is there any sinne (deare Catholikes) rising vpon infirmitie and frailtie of man committed by an Apostata, an Infidel, an Hereticke, a Schismaticke, an Atheist cast out of the fauour of God, and accursed out of his Church: but a Catholike may, and often hath fallen into the same, and yet remained constant in his religion to death? Questionlesse there is not. As innumerable examples of treasons, of murthers, of adulteries, of incests, of drunkennesse, of cousinage, of what not vice: doth verifie it in all ages, in all nations, in all times, sexes and sorts of people, though in times of persecution, Catholikes are ordinarily freer from such foule notorious crimes, then when they liue at libertie without feare. And if this be so: and withall that our aduersaries haue touched with such vices certaine persons in particular, as Bell hath touched the Iesuits with pride, ambition, intrusion, vsurpation, encroachment ouer the secular Priests, affectation of soueraigntie, &c.) is there any reasonable excuse for any of their faction, or infected with

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*with the like vices : to say , that none is or can be a true
 Catholike , that imitates any of our aduersaries in char-
 ging a Iesuite with such like vices : or that no Priest or
 other should impute , promulgate , or lay open their
 faults , that are of one and the same religion with them ,
 scil. because our aduersaries haue so done . If you say
 for this cause , that Catholikes ought not to write , nor
 speake against such crimes in other Catholikes (alwayes
 supposing they are publike , notorious , or to the detri-
 ment either of the Church or common-wealth) then do
 you quite cut off the order of iustice : stop the course of
 fraternall correction , hinder the effects of Christian
 charity , violate the lawes of God and man , and giue oc-
 casion to our aduersaries , to upbraid vs with maintai-
 ning of most notorious enormities , treasons , and abuses .
 If you say they may (as true it is so ,) then do not (deare
 Catholikes) blame the secular Priests , for laying open
 such foule treacheries , treasons , conspiracies , and other
 vices rising of the Iesuits and their confederates , facti-
 ous , ambitious , aspiring , humerous dispositions , because
 our aduersaries haue discovered the same in some sort :
 but rather giue them (as iustice , duty , and charity doth
 bind you) many and hartly thanks , that being all before
 in one predicament odious , the innocent are now made
 knowne , and thereby spared . And withall remember
 that if our aduersaries had holden their peace , yet were
 we all bound by our Catholike profession : by our pro-
 fessed loyalty : by our loyall naturall English affection :
 to haue opposed our selues to the Iesuiticall or Spanish
 faction vsque ad aras in the premises .*

Church Ca-
 tholike of
 Christ : yet
 may we not
 thinke (much
 lesse main-
 taine) that
 Catholikes
 are not sub-
 iect to fall in-
 to, yea and
 that de facto
 oftentimes
 they do fall
 into as great
 finnes as any
 other, &c. for
 otherwise we
 should in-
 fringe the li-
 berty of free-
 will, as if Gods
 grace could
 not be lost
 being once
 receiued, nor
 sinne com-
 mitted but
 either of infi-
 delity, Apo-
 stacy, Heresie,
 or Schisme
 &c.

*This then being the chiefe and only point handled in
 this ensuing discourse (and in very deede the ground-*

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worke, architecture, and whole building on the part of the Iesuitical faction:) consider with vs (deare Catholiks) your rightfull ghostly fathers, naturall English subiects and vnfeinedly vowed friends by birth, bloud, education, affection, religion, and all motiues, that in reason, conscience, humanity or other duty or law of God or man may or ought to moue: what is it, wherein the secular Priests, the designed Martyrs of our countrey, the worthy confessors of this age, your owne naturall flesh and bloud, your deare, louing, and most carefull spirituall fathers haue offended you? Is the question for Religion? Name me that article, or one point of the Catholike Romish faith, wherein the secular Priests do either stagger in themselves, or seeke to seduce you: But on the contrary, more ready then the Iesuits (as experience hath hitherto made it manifest) to suffer their dearest bloud to be shed rather then one soule amongst you should perish by their meanes? If the question be about restoring the Catholike Romish faith in our countrey, in that the Iesuits hasten on the Spanish inuasion, and the secular Priests, dissuade you all from yeelding to such unnaturall bloudie practises: consider (deare Catholikes) peruse aduisedly, and ruminate in your tender English hearts this ensuing discourse. For here you shall find first that the old King of Spaine (by the Iesuiticall suggestions and plots cast for that purpose) aimed at the Crowne of England, with the death of her Maiesty, and subuersion of the State, together with the utter ruine, desolation, and destruction of this whole Ile, and the ancient inhabitants thereof: and neuer once shewed any care or respect, he or his had to the restoring of the Catholike Romish faith amongst

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amongst the English. Nay his direct course was taken quite contrarie, scil. to extirpate the name of all Catholikes (that were English) out from of the face of the earth: as was most euident, both by his deniall of aiding that traitour Stukelcy on the Popes behalfe for the conquest of Ireland (because he had destinated in his ambitious intent, both that and this kingdome, yea and Scotland also for himselfe:) and also by the words of his Generall or Adalantado the Duke of Medina, in effect which were, that he would rather spare Protestants then Catholikes, but neither in very deed: menacing death to all without exception of persons, to the ende to make roome for his maister: Then that his sonne the new king regnant in Spaine, plotteth by the sayd Iesuiticall faction, and thereupon resolueth to proceed where his father left against England, it is most apparant by the present action in Ireland, now wholly brought into combustion by him: And lastly by sundry of father Parsons subiects sent thither to be Agents on the Spanish behalfe for that purpose. All which do conuince the Iesuiticall Hispanized faction of falshood, hypocrisie, sedition and treason, and that it is not religion which the king present doth care for, more then his father did before him: but maketh that onely a pretence to seduce all Catholikes: and draw them to Rebellion, hoping thereby to haue their speedier ayde and assistance, making them, and you all (deare Catholikes) to cut one anothers throate. If the question be for a matter of faction, scil. whether the Iesuits be of the Spanish faction or not? It is manifest they are of it: and that for this cause it is that the contention betwixt them and the secular Priestres, is now growne full ripe to so desperate

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angry and bloud red a head, as all the world seeth it. The reasons why they and too many of you (deare Catholikes) are by their Siren songs so dangerously infected with the Spanish pippe, are here in part set downe in this ensuing treatise, shewing that it riseth partly of this, to wit, that their first founder Ignatius Loyala was a Spanish Captaine : but most especially for their owne advancement, which they affect so greedily, as euen Scotland whose King they earst did labour for, (but with a Beares loue of their owne panch) is now most odious, mightiliest impugned, maligned, and hated of them to death, he still remaining in the same Religion he was in euen then when Father Parsons in Grenewate, made the case cleare that difference in Religon or matters of faith, neither ought nor could by the law of God, of nature, of nations, or custome euer heard of in any nation deprive any one inferiour subiect (much lesse sayd he in the same place, any Soueraigne) from their right of inheritance, or lawfull succession by birth or bloud, to any thing they had right vnto otherwise non obstante, Recusancy on the one side or Heresie on the other side. And yet now he maketh the case in his Appendix as cleare contrary on the behalfe of Spaine : against both England, Fraunce, and Scotland, to all which 3. he there hath intituled the Lady Infanta, setting now the whole Iesuiticall vp-rest, vpon the Spanish fortune : either to be aduanced or for euer cast downe, overthrowne, and utterly ruinated by that their faction. If the question be about the verifysing of all this to be true : the treatise following doth in some sort declare it. First how treacherously he hath delt against her Maiesty and this kingdome in the other Kings time, secondly his
owne

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owne bookes and handwritings, are and will be brought forth as witnesses against him, concerning the intituling of the Infanta to the English crowne. Thirdly, the generall speech giuen out long ago, and still continued on to this present, make his intent plaine, scil: in that he and his crew haue giuen out, that except the Spaniard do become a Monarch (you must vnderstand by conquest of England, Scotland, and France, to which three kingdomes Parsons hath intituled him, and whereupon all the rest do depend) the Catholike Romish Church and faith cannot stand, but of necessitie all religion must faile and come to nothing. Fourthly, he doth second this drift of his with the present practise now in hand. For neuer was he hitherto more violently bent against both Prince, Peere, Kingdome and State, then he is at this hower: prosecuting his platforme *dentibus & ensibus*, with all his maine and might: in Ireland by present inuasion, hauing alreadie landed certain bands of Spanish souldiers there: and in England by giuing out now of fresh, that the booke of Titles (called rightly Parsons counterfeited Doleman) cannot be answered, it is so learnedly done, and the case made so cleare in that and his Appendix (fathered iniuriously vpon the dead Cardinall Allane by name) on the lady Infantaes behalfe, and for her rightfull title to the Crownes of England, and Fraunce (for both are touched, and her Grace intituled vnto them therein, and by consequent to Scotland, Ireland, and Wales:) to compasse which plot he leaueth nothing vndone, vn said, vniuented, that art, wit, or malice of man or diuell can afford him. Fifthly, to confirme this pestilent traitors intent and meaning against his native countrie, to be as

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in the premises and subsequent discourse shall appeare it may be demonstrated by these inferences. First, for that hauing so intituled the Infanta, as in the late mentioned Libels (for bookes are names too good for them) is to be scene, he did constrain the Students of the Seminaries in Spaine to subscribe to her interest: forcing them to promise, that when they should returne into England, they would aduance her rightfull title to their uttermost abilitie, power, and poise of words and motion with all Catholikes where they came. Secondly, for that this dis-fauouring, disgusting, and utterly refusing to applaude to Parsons Spanised title, was the originall, chiefe, and only cause of the high disgrace which sundrie of our nation liued in beyond the seas, euer since that faction began to waxe hote: but especially it was the cause of the Lord Dacre his departure out of Spaine, and all other of the Spanish dominions, suffering many gusts, calamities, and dishonorable calumnies, as slandered by the Iesuiticall Spanish faction to be a spie for England, to haue intended to haue set the Spanish flecte on fire (which had bene though unfitting for his honour, yet not undeseruedly on the Spanish behalfe, as enemies to his native country) & that his Lordship came but into Scotland to colour his vices, as being (say they most iniuriously and falsly) a Libertine, an Atheist, of no religion. And all this because true Camillus-like he stooode on the behalfe of his Soueraigne, the kingdome, and the crowne of England, against the Spanish Infantaes surmised title to the same. As in another place I haue shewed at large on the behalfe of that noble Lord, whose house and person I haue euer deeply affected, if for many respects, yet in chiefe for this his loyall hart to his Soueraigne, and his
native

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native soile banished, though he be living in exile for the present, which might moue his honour to carrie a dishonorable mind, were he of a Iesuiticall traiterous humor, from the which he hath euer proued to haue bene free. Thirddly, for that after this (this traitor, Parsons I mean) his pranks plaid in Spaine, for drawing all our English nation, there to be intangled with his unnaturall conspiracies, or else vtterly disgraced, discredited, and put in danger of losing for euer their good names (yea and their liues besides, as to some it hapned) he presently after posts me vp to Rome, vehemently urging to haue had his said infamous libell of Titles to be read in the Refectarie, at meat time in stead of a spirituall repast, as the manner is there, for none other end, as all the world might see it, but to make knowne by that meanes his malicious mind to his native Soueraigne and this Realme: his double diligence to aduance himselfe and his societie, by the Spaniards meanes: and his false deceitfull, and most malignant hart against the secular and Seminarie Priests, & other English Students there: scil. to haue the infected, inueigled, intangled in that poysoned, and most pestilent nette of his, cast to haue intrapt them, and you all (deare Catholikes) that should haue receiued them, by this meanes shifting his shamelesse necke out of the collar, to haue choked them with it by publike fame, that they had receiued such a traiterous, sedetious, and most infamous booke, made (as he gaue out) by a secular Priest Maister Doleman, and the Appendix to it by Cardinall Allane, also a secular or ecclesiastical prelate (so to haue left the Iesuits) o good holy religious men, neuer meddling in State-matters) free and vnacquainted with such practises. But contrary to his expectation the

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Students there reiected it as a treacherous libell, and him as a lewd seditious traitour at that time, though it bred their greater affliction, as being euer since tormented and ouer tyrannized by him. Fourthly, for that the plot being once layd in such sort for the Iesuiticall advancement by the Spanish, as no way left for them to starte out from, or to leaue that nation, but to worke their owne destruction, and steepe downe ouerthrow, perceiuing withall that they (the Iesuiticall or Spanish faction) had receiued already so many disgusts, repulses, disgraces, and in all their attempts for England, hitherto most infortunate as impossible (to speake morally) euer to speede otherwise, reaping no doubt high indignation at Gods hands: for this their mockery of God and his Catholike Church and religion (neuer heard of to haue bene sought for by any Apostle to be restored, by such preposterous, ambitious, irreligious, and bloudy meanes:) he therefore this polipragmon Parsons) set out a booke intituled the high Counsell of Reformation for England, &c. Wherein he will haue the old Romane Agrarian law so firmly established in this land, as no fee simple of inheritance shall be left for any English: from the Prince to the free-holder, to possesse, enioy, and leaue by succession of birth and bloud, to his posteritie, as to his next heires, further then as the Spanish Iesuiticall Court, Counsell, and gouernours shall appoint for them: doubting least either he should be frustrate of his hope from Spaine, or the English aliend from him and his factious societie in affection: If (as he feared) they should once heare of his unnaturall cosening, hypocriticall, false ambitious heart towards his native countrey, people, and

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and nation . To the same end also, and to giue you and vs all (deare Catholikes) an vnkindly maske, to bleare our eyes , to inueigle our minds , and to draw all on, more easily , plausibly , and with lesse repugnance to the Spanish faction : he hath lately deuised and procured by false suggestions , and forcibly foysted in upon vs, a most straunge kind of authoritie to be established throughout this whole Ile of England, Scotland , and Wales , which although it beare an outward ostentatiue shew of aduancing the secular Priests, by appoynting one maiſter Blackwell (thought of the most part to be of that number) to be our Archpriest : yet in very deede, it was the onely plot he had to further the Spaniard, and the most effectuall meanes he could possibly haue deuised, to giue to the secular Cleargy, that condemne his designments, and in truth to all Priests, Prelats, and Princes in Christendome (if he might preuaile here in England) the greatest downefall that euer yet was giuen the by any innouation, supplantation, or other Machiuilian deuise of Infidell, Hereticke, or Athiest. For notwithstanding that the Archpriest must carry the name of a secular Priest : yet is his authority giue him with such limitations, caueats, cautels and prouisoos, as neither hath he any thing in the vniuersal world to do or deal in, with or against the Iesuits : further then as in way of curtesie, they please to make him acquainted withall, for to edge sometimes forward to desperate courses : neither yet can he, neither dare he do any thing but as the Iesuits, and their prouinciall Garnet do and shall assigne him. So as in effect Parsons who commandeth Garnet & all the rest of the Iesuits here, hath the managing of all the affaires of the Church, yea, and common-wealth amongst

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them, together with the disposing of you al (deare Catholickes) so many of you, as do adhere to the Iesuiticall or Spanish faction. And consequently, as by this meanes he and his confederates haue incurred a double premunire (as in another place, scil: in the booke of Quodlibets, I meane God willing to declare:) so intendeth he thereby to draw you all into the same predicament premuniriall & of treason with him: to the end you may be more eager (being once in that desperate case he and his do stand in) to pursue your own native countrie, your flesh & bloud, your dearest friends, with hostile hand, agreeing to the daunce that he hath led you already, in al his irreligious courses.

And that it may appeare more euident, that the institution of this new authoritie, of Archpresbiterie doth tend wholly to the aduancement of the Spanish, and to the onerthrow of this flourishing common wealth, by the Iesuits owne pretence therein: it may please yo al (deare Catholickes) to be aduertised of two things concordant with what I speake one is a letter of father Parsons owne writing, wherein touching many particular points, this maketh most to our purpose, scil: that therein is set downe in plaine tearmes to this effect, scil: how the Iesuits are the most infest enemies both to the Catholicke Church and common wealth, that are this day in the world to be found. The other is, of the course that was taken at Rome by Parsons procurement at such time as certaine of vs the secular Priests did send to our mother Citie to informe his Holines of the inconueniences of the said Archpresbiterie in this land: and what mischiefes were by all likelihoods (as since they haue certainly) like to ensue thereof to you (deare Catholickes) and vs al together with our whole nation: if the Iesuitical hot violence

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lence and impotencie in aspiring were not crossed, curbed and infringed in time, before their disease grew remediable, as welnigh it is so in them. To the better understanding whereof, peruse and note diligently this relation following.

Master Bishop and master Charnocke comming to Rome in the names of the Priests of England to declare the estate vnto his Holinesse, went first vnto the French Embassador residing there, opening vnto him the whole cause of their legation: who demanded of them whether they had brought a letter in their behalfe from the French King his master or no. They answered, no, and that only they desired his furtherance, and his good word to procure them audience. Well (saith he) I will do what I can for you: but if you had brought a letter from my maister the King to further you in your negotiation, I would haue entred into the action with you: whereas now I can but moue the Pope as your friend. Yet hearing that they were imprisoned without any audience giuen, he went vnto the Pope, and told him, that in the imprisoning of these two men, he had done that, whereof no example could be giuen in any age. For (saith he) if they had come in their owne names, they had deserved to be heard: but now comming in the names of so many, and to be imprisoned vnheard, is such an example as neuer was seene. Therefore I beseech your Holinesse, giue them audience. Whereupon the Pope promised that they should haue audience: And thus he departed. But forthwith commeth the Spanish Embassadour (suborned by Parsons,) and dissuadeth the Pope from that he had promised: saying that the two

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Priests were seditious: and for that cause came to sow sedition. And further said: that if he would giue them audience, in so doing he would alienate his maister the Spanish king from his affection to his Holinesse. Hereupon he denyed them audience againe. The second time the French Ambassadour came and urged as before: and againe audience was granted: which being knowne vnto the Iesuits, they procured the said Spanish Ambassador to come againe to dissuade the Pope: affirming that it was a matter of greater importance then he conceiued: and that he should not giue them audience, if he intended to entertaine his maisters good will. By this meanes they were excluded from doing their message, cast in prison, cruelly handled, iustice violated, all lawes broken of God and man, and the Arch-priest violently intruded vpon vs: the Popes Holinesse nor any other competent iudge vnder him, neuer as yet hearing of the matter, nor of the egregious coggerie, praiudice, and blasphemie against the See Apostolicke, and the sacred Maiestie of our Soueraigne, and all other Princes, and Prelates abused by this meanes.

This then is the point we all do stand vpon: scilicet whether the premises considered (notwithstanding this new authoritie being forcibly, violently, and most iniustly foisted in as you heare, onely, wholly and absolutely for none other end but to aduance the Iesuits: to bring in the Spaniard to populate, wast and destroy this whole Isle:) ought they the foresaid secular Priests to oppose themselves against the Archpriest and Iesuits, on the behalfe of the whole Church, and Englands common wealth, or not? or to crosse these traitors, and their unnaturall designments, and to labour to draw you all (deare Catholikes,

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likes deluded, coufened, and mightily blinded and de-
ceiued by them) from vnder their bondage, their inuei-
gling, inticements: and the indangering of your owne
both bodies and soules amongst them: or else to let them
haue their swinge: you your wils, and both your ruines?
This is the only offence the Iesuites charge the secular
Priests withall: that they will not consent to their vnna-
turall attempts, for inuasions, trecheries, rebellions, and
conspiracies: wherein themselues being entangled and
plunged ouer head and eares, they set you on like madde
dogs, to barke, bite, and deuoure your deare ghostly fa-
thers and friends, for not yeelding to your destruction.
This is the scandale: the contempt and notorius disobe-
dience, you heare ring out, in euery court and corner,
that the secular Priestes haue merited: for not allowing
of a traiterous Arch-priest, set up in prauidice of the
See Apostolike, and the common wealth of this land:
to act these seditious Iesuites, and their Hispanized fa-
ctious designements. And hence it commeth, that his
great maisters, his apparitours, summoners, pursuants
and brokers, the Iesuites and their subiects, do leaue out
nothing, that may moue you to condemne, contemne,
and hate Priests and priesthood, in the secular Clear-
gie. Here hence it commeth, that their lay brothers,
seruants and vassalles, their Car. their Cage:
and many their baser and meaner companions, tearme
Priests, malecontents, factious, seditious, irreligious,
Apostataes: nay knaues, villaines, and rebels (for-
sooth) to prince George Blackwell, or king Henric
Garnet, or emperour Robert Parsons, which you
please: for rebellion hath a relation to some Maieſtie,
against which they the said rebels do rise. But yet al these

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outrages, and many other such reprochfull indignities, or any other point or matter that may be pretended in their behalfe notwithstanding: for as much as we the sayd secular Priests, were contented to tollerate, winke at, beare withall, and put up with patience all the Iesuiticall slanders, abuses, obloquies, reproches, and what not iniurious, malicious, enuious, calumnation offered by them, untill (euen miraculously) by the Iesuits procurement, it came to triall, whether they or we, or both, were traytours to God or man: untill that time we neuer shewed disobedience in act, word, or thought, to their Archpriest (though cause inough we had, neuer to haue yeelded any obedience vnto him:) yet, now in regard of the premises, setting all other iust occasions on the behalfe of Gods Church, and the See Apostolike aside, though no appeale had bene, we all of the secular Cleargie (called the faction of the seditious Iesuiticall faction indeede) vna voce, do vtterly disclaime and renounce from our hearts, both Archpriest and Iesuits, as arrant traytours vnto their Prince and countrey: whom to death, we will neuer obey: no, if the Popes Holinesse should charge vs to obey in this sense, to aduance an enimie to the English Crowne, we would neuer yeeld to it: as by no law of nature, of nations, or of man, to be compelled thereunto: no more then to commit adulterie, incest, or to murther our selues, our children, our parentes, &c. And if this be tearmed disobedience (to our superiour Maister Blackwell, as nothing else in the world they haue to say) which hath merited so great hatred towards vs all that be secular Priestes: then will we from hencefoorth warne all

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our ghostly children, wheresoeuer we come, to beware how they receiue any of those surmised, obedient, seditious, slaunderous, and traiterous Iesuits into their houses: or how they keepe company with any of that vnnaturall faction, the sworne enemies to their Prince, their countrie, their owne flesh and blood, and to you all (deare Catholikes) seduced by them to worke your owne destruction.

Whercas therefore (deare Catholikes) many of you do account vs disobedient: true it is, that we are so, and would to God that you were so too likewise. You inferre hereupon, that we are factious, seditious rebels, malecontents, schismatickes, &c. but therein you do belye vs, caluminate and slaunder vs, by false suggestions of the Iesuits, put into your greene ignorant, passionate, affectionate, indiscreetly Zealous heads. Disobedient we are to the diuell and all his instrumentall vsurpate authorities: because obedient to God, and all those that gouerne and liue in authoritie by and vnder him. Disobedient we are to the Archpriest as an vsurper on the behalfe of the Catholike See of Rome: because obedient to Queene Elizabeth as our lawfull Soueraigne on the behalfe of the common wealth of England: disobedient we are in causes temporall to Maister Blackwell, because his authoritie, (if he haue any) extends onely to vs in causes Ecclesiasticall. Disobedient we are for the honour of Priesthood to the Iesuiticall, proud, ambitious, aspiring, arrogant, haughtie commaunds: because obedient to the auncient Apostolicall, Catholike, Romish, Ecclesiasticall precepts. Disobedient we are in not yeelding to the Iesuiticall Arch-priests mocke-lawes, of innouation made (perhaps ignorantly) by him at Father Garnets

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command, suggestion, or instruction: because obedient to the Catholike Church, her lawes, customes, decrees & practise. Disobedient we are to him and them, as the Catholikes of Germanie were to Iohn of Leyden the Anabaptisticall king of Munster: as the Catholikes of Affricke were to Donatus: as those of Alexandria were to Arius: as Christ and his Apostles, were to the proud Pharisees: because in all points of obedience we seeke to imitate our Lord and maister, and all those his Catholike seruants, like as the Iesuits imitate the Donatists, Pharisees, &c. who separated themselves: the latter from our Saniour, the former from his Church: holding an opinion, that the true Church was only amongst them: as in a sort the Iesuits do: first, by separating themselves in Wisbich from the rest of their brethren, or rather their fathers the reuerend ancient secular Priests, that had bene prisoners for their Catholike religion and profession, some of them aboue twentie yeares, ere euer these Puritane Iesuits came amongst them: and after by following the same course in putting scruples into your heades, that you may not in any wise come at vs, or communicate with vs in any sacrament. And so are these Iesuits become right Donatists in resemblance, howsoeuer they proue when they come to triall. To conclude (deare Catholikes) disobedient we are for your sakes, that you should not be seduced by Pharisisme, hypocrisie, and plausible perswasions, to your owne destruction: that your posteritie shold not be extirpate and led captiue as bondslaves into forreigne lands: that her Maiestie and the present State should not cut you off, as abettors, ayders, fautors, and furtherers of the Iesuits treasons, conspiracies, and plots cast for inuasion of this land: that
you

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*you should either die like Catholikes for your religion, or
 else live naturally till God appoint the houre: and that
 you should not staine Catholike religion with treason,
 nor the Romish supremacie with Genevaian popularitie,
 nor religious thoughts with irreligious aspires: nor yet
 English innate loyaltie, with Iesuiticall conspiracie of a
 Spanish inuasion to be made by your meanes: that al hope
 of our countries conuersion should not be quite taken away.
 For what hath the word to do with the sword, the prea-
 cher with the pike, the afflicted Catholike Priest with the
 Prince his affaires: that we should be the cause (in a sort)
 by our conniueance, consent or silence, to bring our native
 countrie all into combustion, desert, and desolation, as a
 land forsaken: and that you should not say another day,
 Because he was a man of God, a Catholike annoynted
 Priest, we therefore did beleue him that he would not
 haue deceiued vs: which if he had not: or if he had told
 vs how to direct our intentions: if the Catholike secular
 Priests had instructed the laytie in these points of Iesui-
 tisme: if the plots cast by the seditious, had bene knowne
 vnto vs, we would all haue renounced the Iesuiticall &
 Spanish faction long agoe. That therefore you shall not
 haue cause to curse vs, nor your innocent bloud to cry a-
 gainst vs, together with the Iesuites that haue alreadie
 brought you into a fooles paradise of Zealous aspires: nor
 your posteritie bewaile our silence, whiles any English
 bloud remaines alieue: this is the cause of our breach, and
 herein haue we, do we, & wil we be disobedient to death.
 Neuer shall our aduersaries be able to vpbraide vs or
 stain our Priestly function and Cathol. professeion with a
 Calvinian, or a Buchananian, or Cartwrightian, or a huf-
 mus Puritanian popularity, which is the only mark the
 Iesuits aime at. Neuer shall her Ma. nor the State suspect*

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vs, for any bill exhibited by vs or our meanes, in her high court of Parliament : for any alteration & change of the ancient lawes and customes, which both Puritanes and Iesuits do greedily gape after and labour for. Neuer shall any Prince, people, or nation point at vs : for traitors, vnnaturall, disloyall, false harted, unkind, ingratefull Englishmen : laugh vs to scorne, and worthily reiect vs : after they haue had the sacke and spoyle of our countrey by our meanes. Neuer shall all the drifts, plots, and deuises, the Iesuits or yet the diuell himselfe can inuent, bring vs to be in the predicament of treason, treachery, ambitious aspires and conspiracies with them. Neuer shall the Catholike Church or common-wealth of England find so wicked a member as a Wolsey, a Parsons, a Creswell, a Garnet, a Blackwell amongst those, whom you (deare Catholikes) account of as reprobates, malecontents, Atheists, and of God forsaken. Neuer shall the child of any Peere, Noble or Lord of, or in this land say : a secular Priest (tearmed indiscretely by you deare Catholikes, one of the faction) was cause of my ruine, and ouerthrow of my honorable father, house, bloud, and name : which may be sayd, and will be proued by sundry examples against the Puritanes and Iesuits, aswell coniunct as apart. Neuer shall any Royall Lady of the Court, maide of honor, or damosell of rare aspect, qualities, indowments or graces, distill the accentes of their sorrowes, in heceades of cares, carkes and griefes, led away as wiues or concubines to base villaines, swaggring misshapen swads, and common souldiers of forraine nations by our meanes. Neuer shall any Noble or generous hart be puld downe, nor their ancient inheritance, armes, and patrimonie be taken from them:

nor

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nor themselves and their posterity, be made captives, bond-slaves or underlings to any stranger whatsoever, by our procurement. Neuer shall the Angels faces, the flower of Englands youth, the beauty of Britanes Ocean be appald, impaired, ouer-clouded, with a steepe downe shower of stormy sorrowes, by our unnaturall attempts, plots and deuises. Neuer shal the Vermilion blush of English virgins, the womanly modest looke of married wife, or the ancient matron-like countenance, of any widdow within the Ile of Albion be prostituted and made common to the abortiues of the hote Spanish clime by our doings. Neuer shall any tender mother curse, or sweete babe weepe, or any hand wring, or heart hurle out voley of sighes in teares: nor any mothers child haue cause to say, had I wist, when it is too late, by our wretched meanes. Neuer shall any mans, or womans Angell be offended: nor Saint griued: nor soule punished: or passe to Purgatorie: and much lesse to hell by our meanes, to curse vs for euermore, as many thousands shal by the Iesuits intended bloudie inuasion, the good and bad being cut of all together thereby, and many a grisly ghost damned for euer: which (to speake ad hominem morally) would haue bene saued, if we had kept the Apostles course, for conuersion of countries. And if these things (deare Catholikes) do offend you (and for nothing else in the world it is in effect that we are holden for disobedients,) yet pardon vs for telling you as a speciall point of your dutie, and of meere good will, what daunger you stand in, and not you alone but we all: neither we all only, but all your posteritie, and our successors to the worlds end. If to young men and women, especially seruants, and those that haue little or nothing to liue vpon, my speech

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seeme vnthankfull : yet to you Lords, Ladies, and Gentiles, of the more stayd, graue, better, worthier, and wiser sort : to you I hope, this passage will be gratefull, and make you more wary, what seruants you keepe about you, and how they are affected to the secular Priests or Iesuits, as they are Catholikes, and to their countrey and State, as they are English : and to both, as they are of common sence, in conceiuing of things, euen as they are indeed, voyd of affection, and all partion dome. Onely thus much haue I sayd to shew : first my deepe desire of your welfare (deare Catholikes) in generall, both in body and soule, then to giue you to vnderstand in part, what it is, which the secular Priests intend, by this ensuing discourse : to wit, nothing else but to lay open vnto you the traiterous practises of the Iesuits against her Maiesty, her kingdom, and our countrey, vnderaken by them of purpose to haue brought them all vnder the tyrannicall yoke of the bloody Spaniards, by pretence of aduancing the Catholike Romane faith : that thereby the true causes (indeed) of her Maiesties lawes and proceedings against Catholikes, might be no longer defamed with infamy, and Iesuiticall most shamefull reproches, published to the world in diuerse of their discourses and libels, further then they haue deserued : and withall to giue you warning by way of insinuation, what we are to looke for at their hands in time to come, if they be not repressed or prevented : as also in all friendly, faithfull, and Catholike maner to admonish you : that you looke well before you leape into these, and all other the like practises : and that you be not hereafter so heady in your censures, speeches, and proceedings, either against her Maiesty, the present State, your whole countrey, and vs your ancicnt ghostly fathers, the
secular

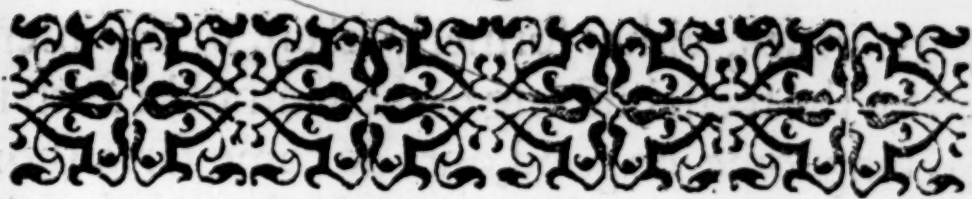
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secular Priests, as heretofore many of you by false persuasions haue bene.

And last of all haue I set downe this preamble in stead of an Epistle, that this so fruitfull a labour and paines taken by my brethren comming to my hands, should not passe naked from me without a Preface agreeing to the matter: as none other shall, which may either profit you (deare Catholikes to know of: or cleare the secular Cleargy) against the Iesuiticall calumniation and slander. And so in all good wishes health, and happinesse vnto you, and fauorable censure to be giuen to these of their and my faithfull indenors: I commit you all, and our common cause to Gods holy protection, and my selfe to your deuout prayers.

Yours all, as you fauour our Catholike
Romane Church, and the weale
publike of our natieue land.

W. W.



*Important considerations which ought
to mooue all true and sound Catholiques,
who are not wholly Iesuites, to acknowledge with-
out all æquiucations, ambiguities, or shiftinges,
that the proceedings of her Maiestie, and of the
State with them, since the beginning of her
Highnesse Raigne, haue bene both
mild and mercifull.*

RIGHT worshipfull and our
very deare friends. We your
auncient teachers and spiritu-
all Fathers, the secular Priests
in England, that sundry years
for your sakes, haue endured
many calamities, but cannot
frame our selues to the new Iesuiticall faction, that
beareth so great a sway with you: are euery where
amongst you accounted simple persons: men desti-
tute of the spirit of gouernment: without all polli-
cie and prouidence, ignorant pilots, how to cast a-
bout with our ships in sudden gusts or stormes: not
trained vp in the managing of great affaires, and
farre vnmeete (God wot) to take vpon vs the gui-
ding of soules. All which disgraces, in the sense
they are imputed vnto vs, we take in good part,
whether they proceede from your selues, or from
your Spanish Statists, that can worke wonders, or
from you both: and we must acknowledge, that if

their courses, either formerly taken, or still intended for the reestablisshing of the Catholike faith in this kingdome, be good, ours do come farre short of that pitch: and well you may thinke, as alreadie you haue (in your wisedomes) censured our weaknesse, and iudged of vs. Howbeit, as yet by your good patience, we must be bold to reioyce in our simplicitie, and to confesse in direct tearmes, and so tell you plainely, and with you all to marke it well: that, *posteriores cogitationes solent esse sapientiores*. Experience is said to be the mistresse of fooles: but she is no foolish mistresse. The Iesuitical plots for the restoring of religion in this land, by treasons or inuasions, are not sanctified or blessed by the hand of God. Some of vs the auncienter sort of priests, haue euer misliked their courses herein: and many other we know are of the same iudgement. The old approoued pathes of our forefathers, (when men haue beaten their braines to the vttermost) will alwaies prooue the best. Nouelties and fine deuises of busie and vnquiet heads, are, but as May-flowers that are gone in Iune; they may carrie a faire shew, but they will not continue. The auncient manner of planting the Catholike faith, hath bene by preaching, prayers, priuate instructions, confessions, absolutions, and by the exercising of other priestly functions, giuen *ad edificationem non ad destructionem*, to teach obedience, not rebellion: to fill mens hearts with ioy and peace, by the inward working of the holy Ghost; and not to feede them with hopes of inuasions and trecheries, with the Moonshine in the water, & follies, or with prepo-

preposterous cogitations, to thinke they may expect for figges from thistles, or that men may do euill, that good may come of it. As simple priestes as you esteeme vs, yet this we tell you, that we are not ignorant of the Machiuilean rules, which your Rabbies practise: nor of their wild-geese races, wherein they haue runne themselues out of all honest breath. But we know them, not to imbrace them (we thanke God) but to disclose them, or rather to acknowledge them for wicked (being disclosed too apparantly alreadie to our hands:) that you in time might eschue them, (if you will be aduised by vs) and all the world at the length may beare vs witnesse, how much we detest them from our hearts, and abhorre them. Whilest we had any hope, that these politicall Fathers (as they ioy to be tearmed) would at the last haue reclaimed themselues, and growne more tractable and moderate in their designements against our *Soueraign* and *Natiue countrey*: we were silent in respect of the common cause, and very well content to vndergo many inconueniences and miseries, which we might haue auoyded (as we are perswaded) if we had sooner opened our selues, and professed our said detestation of such their, no way priestly, but very irreligious courses: whereby the *State* hath bene most iustly irritated and prouoked against vs. For when we consider on the one side, what we know our selues, concerning the lawes made of latter yeares, with the occasions of them, and likewise as touching the proceedings of the *State* here, since the beginning of her Maiesties raigne, as well

against vs that are Priests, as also against other Catholikes of the laytie: and do find on the other side, what practises, vnder the pretence of religion, haue bene set on foote, for the vtter subuersion both of the *Queene* and of her kingdome: and therewith further call to mind, what fundrie Iesuites and men (wholly for the time or altogether) addicted to Iesuitisme, haue written and published to the world in sundry Treatises, not onely against the said lawes and course of iustice, but in like sort against her chiefe Counsellors, and (which exceedeth all the rest) against the royall person of her Maiestie, her honor, Crowne, and most princely Scepter: it may in our opinions be rather wondred, that so many Catholikes of both sorts, are left aliue in the Realme to speake of the catholike faith, then that the *State* hath proceeded with vs from time to time, as it hath done. It may seeme strange to some, that these things should proceede from vs that are Priests: but diuerse of you can beare vs witnesse, that they are no new conceits, bred in vs, by reason of the opposition we haue with the Iesuites: and besides no small number of Catholikes (as we are perswaded) haue long expected this dutie at our hands: that thereby our allegiance and fidelitie to our *Queene* and countrey might be the better testified, the hard opinion of vs mitigated, our actions and profession of dutie better credited: the cause we stand for, more regarded: and we our selues (for our plaine dealing, and for the good of the Church) might be the better reputed of, and esteemed, or at the least in some sort borne with
and

and tollerated, as men that do distinguish between religion and treason.

We wish with all our harts, (and grone every day at the contrary) that her Maiestie had continued in her obedience to the *See Apostolick*, as *Queen Mary* her sister of famous memorie, had left her a worrhie example: but seeing that God for our sinnes would haue it otherwise, we ought to haue carried our selues in an other manner of course towards her, our true and lawfull *Queene*, and towards our countrie, then hath bene taken and pursued by many Catholikes, but especially by the Iesuits. And therefore (aswell to discharge our owne consciences, as to satisfie many of you of the moderater sort of Catholikes, according to the old saying, Better late then neuer) we haue thought it our parts, (being her Highnesse naturall born subjects,) to acknowledge the truth of the cariage of matters against vs, and the apparant causes of it: that the blame may indeed, from point to point, light and lie where it ought to do, and both sides beare no other then their owne burthens, as the lawes both of God and man do require. If hereby her Maiestie may in any sort be appeased, and the *State* satisfied, our owne former courses bettered, and the Realme secured, that the like shall neuer hereafter be attempted or faouored by any of vs, but be reuealed, if we know them, and withstood, if they be enterprised, with all our goods and our liues, euen to our vttermost abilitie, be their pretences neuer so faire, for religion, or what else can be deuised: we shall thinke our selues happie, and

will not regard what all the malice and spite of the Iesuits can worke or effect against vs.

It cannot be denied, but that for the first tennē yeares of her Maiesties raigne, the state of Catholikes in England was tollerable, and after a sort in some good quietnesse. Such as for their consciences were imprisoned in the beginning of her coming to the Crowne, were very kindly and mercifully vsed, the state of things then considered. Some of them were appointed to remaine with such their friends, as they themselues made choise of. Others were placed, some with Bishops; some with Deanes; and had their diet at their tables, with such conuenient lodgings and walkes for their recreation, as did well content them. They that were in the ordinarie prisons, had such liberty and other cōmodities, as the places would affoord, not inconuenient for men that were in their cases. But that our brethren of the more fierie and Iesuiticall humour may not snuffe hereat: we haue thought it meet to coole their heate, with some of Maister Parsons, and his fellow Maister Creswels more gentle delayes, (then are vsuall with them:) who in one of their bookes, do confesse as much in effect, as here we haue set downe, if not more thus these great Emperor-like Iesuites do speake to her Maiestie. *In the beginning of thy kingdome thou didst deale something more gently with Catholikes: none were then urged by thee, or pressed either to thy sect, or to the deniall of their faith. All things (indeede) did seeme to proceede in a farre milder course: no great complaints were heard of: there were seene no extraordinarie contentions*

tentions or repugnancies. Some there were that to please and gratifie you, went to your churches. But when afterwards thou diddest beginne to wring them, &c. And when was that our great Montseigneurs? Surely whensoever it was: (to answer for you) we our selues (certaine Catholikes of all sorts) were the true causes of it. For whilst her Maiestie and the State dealt with the Catholikes, as you haue heard, (which was full eleuen yeares, no one Catholike being called in question of his life, for his conscience, all that time:) consider with vs, how some of our profession proceeded with them. Her Highnesse had scarcely felt the Crowne warme vpon her head, but it was challenged from her, by some of her neighbours, as Maister Saunders noteth. The French were sent into Scotland to do somewhat, you may be sure: which concerned her Maiestie (the circumstances considered) to looke vnto. Afterwards certaine matters were vndertaken by her Maiestie in Fraunce: and the affaires in Scotland did so proceede, as that the *Queene* there was compelled 1567. to flie into *England*, where for a great time, she was very honorably entertained, her libertie onely excepted. But with these matters, what had we to do, that were either Priests or priuate men? If either *Fraunce* or *Scotland*, had cause to repine or complaine, some of those Nations might haue done, written, and spoken as it had pleased them. It little became either Maister Saunders (otherwise an excellent man,) or Maister Parsons, or any other of our owne Nation, to haue intermedled with those matters, or to write as they

haue very offensively done in diuerse of their bookes and treatises; to what purpose we know not: except it were to shew their malice, to dishonour their owne countrie, as much as lay in them, and to moue a greater dislike in the State of all that be Catholikes, then before they had. Kings euer haue had, and will haue their plots and practises for their owne safeties: it being as inconuenient in their pollicie, for one Prince by his might to ouertop another, as it is amongst the principall members of our naturall bodies, for one member to swell or grow too great aboue his due proportion. Happie had we Catholikes bene at this day, if these men being priests, had neuer troubled themselves with State-matters, which they haue managed, as *Phaeton* did his fathers chariot: very greatly to our preiudice. Let them pretend neuer so great skill in their disposing of kingdomes *ordine ad Deum*: they haue certainly dealt with ours *ordine ad Gehennam*.

But this is not all which the *State* may iustly challenge vs for. In the time of our said peace, and vpon the comming into *England* of the Queene of *Scots*, whilst her Maiestie of *England* and the *State* were busied, as partly you haue heard before: it pitttieth our hearts, to see and reade, what hath bene printed and published out of *Italy* in the life of *Pius Quintus* concerning his Holinesse indeuors, stirred vp by false suggestions to ioyne with the king of *Spaine*: for the vtter ruine and ouerthrow both of our Prince and countrey. Would to God such things had neuer bene enterprised: and most
of

of all, that they had neuer bene printed. We that haue some skill with our pens, presume too much a great deale, vpon our owne wits. What good the mentioning of these points can bring to the Church, we see not: but sure we are, it hath done much hurt, and giuen our common enemies very great aduantage against vs. For now it is vsually obiected vnto vs, by euery one of any reach, when we complaine of some hard dealings towards vs: Yea, say they (very well good maisters) were you not in quiet? Who then gaue the cause that you were troubled? When her Maiestie vsed you kindly: how trecherously was she dealt with by you? Did not *Pius Quint.* practise her Maiesties subuersion: she (good Lady) neuer dreaming of any such mischiefe? Was not one *Robert Ridolphi*, a gentleman of *Florence* sent hither by the Pope (vnder colour of merchandize) to sollicite a rebellion? Did not *Pius Quintus* moue the king of *Spaine* to ioyne in this exploite, for the better securing of his owne dominions in the low Countries? Was not the *Bull* denounced against her Maiestie, that carrieth so faire a preface of zeale, and pastorall dutie: deuised purposely, to further the intended rebellion, for the depriuing of her Maiestie from her kingdom? Had not the Pope and king of *Spaine* assigned the duke of *Norfolke*, to be the head of this rebellion? Did not the Pope giue order to *Ridolphi*, to take 150000. crownes to set forward this attempt? Was not some of that money sent for *Scotland*: and some deliuered to the said Duke? Did not king *Philip* at the Popes instance, determine to send the

Duke of *Alua* into *England* with all his forces in the lowe Countries, to assist the Duke of *Norfolke*? Are all these things true, and were they not then in hand, whilst her Maiestie dealt so mercifully with you? How can you excuse these designments: so vnchristian, so vn priestly, so trecherous, and therefore so vnprincelike? When we first heard these particulars, we did not beleue them: but would haue laid our liues they had bene false: but when we saw the booke, and found them there: God is our witnesse, we were much amazed: and can say no more: but that his Holinesse was mis-informed, and indirectly drawne to these courses.

But to proceed: it being vnknowne to the *State* what secret matters were in hand against them, both at home and beyond the seas: the Catholikes here continued in fort, as before you haue heard, till the said rebellion brake foorth in the North, 1569. a little before Christmasse: and that it was knowne that the Pope had excommunicated the *Queene*, and thereby freed her subiects (as the *Bull* importeth) from their subiection. And then there followed a great restraint of the said prisoners: but none of them were put to death vpon that occasion: the sword being then onely drawne against such Catholikes, as had risen vp actually into open rebellion. Wherein we cannot see what her Maiestie did, that any Prince in Christendome in such a case, would not haue done. And as touching the said Bull, many both Priests and lay Catholikes haue greatly wished, that it had neuer bene decreed, denounced, published, or heard of. For we
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are perswaded, that the Pope was drawne thereunto, by false suggestions of certaine vndiscreet turbulent persons: who pretending to him one thing, had another drift in their heads for their owne advancement. And therefore we haue euer accompted of it, as a sentence procured by surreption: knowing it to be no vnusuall thing with the Pope, through indirect meanes and factious heads, to be often deceiued in matters of fact: as we now find it, in the setting vp of our new Arch-priest.

Now vpon all these occasions, her Maiestie being moued with great displeasure, called a Parliament in the thirteenth yeare of her raigne 1571. wherein a law was made containing many branches, against the bringing into this land, after that time, of any Bulls from *Rome*, any *Agnus Dei*, Crof-fes or Pardons: and against all manner of persons, that should procure them to be so brought hither, with many other particularities thereunto appertaining. Which law althogh we hold it to be too rigorous, and that the pretended remedie exceeded the measure of the offence, either vndutifully giuen, or in iustice to haue bene taken: yet we cannot but confesse, as reasonable men, that the *State* had great cause to make some lawes against vs, except they should haue shewed themselues carelesse for the continuance of it. But be the law, as any would haue it neuer so extreame: yet surely it must be graunted, that the occasions of it weremost outrageous: and likewise, that the execution of it was not so tragicall, as many since haue written and reported of it. For whatsoeuer was done against vs,

either vpon the pretence of that lawe, or of any other, would neuer we thinke haue bene attempted, had not diuerse other preposterous occasions (besides the causes of that lawe) daily fallen out amongst vs: which procured matters to be vrged more seuerely against vs.

In the yeare 1572. out commeth Maister *Saunders* booke, *de visibili Monarchia*; wherein he taketh vpon him to set downe, how the Pope had sent one Maister *Morton* and Maister *Webbe* two Priests, before the said rebellion, to the Lords, and Gentlemen in the North: to excite them with their followers to take vp armes. And the rather to perswade them therunto, they signified vnto them by the Popes commandement, that her Maiestie was excommunicated, her subiects were released from their obedience, and much more to that purpose. Likewise the said Maister *Saunders* doth iustifie the said commotion, and ascribeth the euill successe it had, to the ouerlate publishing of the said Bull (it being not generally knowne of till the yeare after, when Maister *Felton* had set it vpon the Bishop of Londons gate:) affirming that if it had bene published the yeare before, or when they were in armes, the Catholikes would vndoubtedly so haue assisted them (the said Rebels) as that they must (no question of it) haue preuailed against the *Queene*, and had certainly executed the said sentence at that time, for her deposition from the Crown. Besides, whereas the *State* in the said Parliament, had confirmed the attainer of the chiefe persons by name, that were as heads in the said rebellion: and had
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bene in the field against her Highnes, *M. Saunders* (building castles in the aire amongst his bookes,) doth too much magnifie the said Rebels, to the great discredite of the church of *Rome*, & his Holinesse actions in such matters, they being men arraigned, condemned and executed by the auncient lawes of our countrie for high treason. This intolerable & very vncatholike course thus held by diuerse, to the great offence of many good Catholiks of the grauer and discreeter sort, and to the great hinderance of our common cause; hath bene since followed by *M. Parsons*, and some of his sort, with no good discretion or foresight (God he knoweth) bragge these great States-men of their impregnable wisdom, and pollicie neuer so proudly.

Furthermore, about the comming out of the said booke of *M. Saunders*, the whole plot before mentioned, of the Pope and the king of *Spaine* with the Duke of *Norfolke* for the disinheriting of her Maiestie, and other intended mischiefes, fell out to be fully disclosed. Afterwards within some foure or fiue yeares, it was also commonly knowne to the Realme, what attempts were in hand by Maister *Stukeley* (assisted with Maister *Saunders* and other Catholikes both English, Irish, and Italian) for an enterprise by force in Ireland, vnder pretence to aduaunce the Catholike religion: which for that time (through some defects) succeeding not, the Pope himselfe in the yeare 1579. (abused still by false pretences) did set forward that course, and sending thither certaine forces, *M. Saunders* (too much Iesuited) did thrust himself in persō into that

action, as a chiefe ring-leader, and to perswade the Catholikes, when he should come into *Ireland*, to ioyne with the Popes said forces, for the better assisting of certaine rebels, then in armes against their Soueraigne. Now whilest these practises were in hand in *Ireland*, Gregory the thirteenth reneweth the said Bull of *Pius Quintus*: and denounceth her Maiesty to be excommunicated, with intimation of all other particulars in the former Bull mentioned, which was procured (we doubt not) by surreption: the false Iesuits (our countrimen) daring to attempt any thing, by vnttrue suggestions, and any lewd surmises, that may serue their turnes. This stratageme accomplished, & ground layd, whereupon they imagined to worke great matters: these good fathers (as the diuell would haue it) come into *England*, and intruded themselves into our haruest, being the men in our consciences (we meane both them and others of that society, with some of their adherents) who haue bin the chiefe instruments of al the mischiefes that haue bene intended against her Maiesty, since the beginning of her reigne, and of the miseries, which we, or any other Catholiks, haue vpon these occasions susteined. Their first repaire hither was *Anno 1580.* when the Realme of *Ireland* was in great combustion: and then they entred: (*viç.* maister *Campion* the subiect, and maister *Parsons* the prouinciall) like a tempest, with sundry such great bragges, and challenges, as diuerse of the grauest Cleargy then liuing in *England* (Doctor *Watson* Bishop of *Lincolne* and others) did greatly

ly dislike them, and plainly foretold, that (as things then stood) their proceeding after that fashion, would certainly vrge the State, to make some sharper lawes, which should not only touch them, but likewise all others, both Priestes and Catholikes. Vpon their arriual, and after the said bragges, maister *Parsons* presently fell to his Iesuiticall courses: & so belaboured both himselfe and others in matters of state, how he might set her Majesties Crowne vpon another head (as appeareth by a letter of his own to a certaine Earle,) that the Catholikes themselves, threatned to deliuer him into the hands of the Ciuill Magistrate, except he desisted from such kind of practises.

In these tumultuous & rebellious proceedings by sundry Catholikes, both in *England* and *Ireland*, it could not be expected but that the *Queene* and the State would be greatly incensed with indignation against vs. We had (some of vs) greatly ap-
 proued the said rebellion: highly extolled the rebels, and pitifully bewailed their ruine and overthrow. Many of our affections were knit to the *Spaniard*: and for our obedience to the Pope, we all do professe it. The attempts both of the Pope and *Spaniard* failing in *England*: his Holinesse, as a temporall Prince, displayed his banner in *Ireland*. The plot was to depriue her Highnesse first from that kingdome (if they could:) and then by degrees to depose her from this. In all these plots none were more forward, then many of vs that were Priests. The layty, if we had opposed our selues to these designments, would (out of doubt) haue bene o-

ueruled by vs. How many men of our calling were addicted to these courses, the *State* knew not. In which case (the premises discreetly considered) there is no King, or Prince in the world, disgusting the *See* of *Rome*, and hauing either force or mettall in him, that would haue endured vs, if possibly he could haue bene reuenged, but rather (as we thinke) haue vtterly rooted vs out of his territories, as traitors and rebels both to him and his countrie. And therefore we may reioyce vnfaignedly, that God hath blessed this kingdome with so gracious and mercifull a Soueraigne, who hath not dealt in this sort with vs. Assuredly if she were a Catholike, she might be accompted the Mirror of the world: but as she is, both we and all other Catholikes her naturall subiects, deserue no longer to liue, then we hereafter shall honor her from our hearts, obey her in all things (so farre as possibly we may,) pray for her prosperous raigne and long life: and to our powers defend and protect both her and our countrie against any whatsoeuer, that shall by force of armes attempt to damnifie either of them. For in the said garboiles, and very vndutifull proceedings, how hath her Highnesse dealt with vs? From the time of the said Rebellion and Parliament, there were few aboue twelue, that in tenne yeares had bene executed for their consciences (as we hold, although our aduersaries say for treason:) and of those twelue some perhaps can hardly be drawn within our accompt, hauing bene tainted with matters of rebellion. The most of the said number, were Seminarie Priests, who if they had

had come ouer into *England* with the like intents, that some others haue done, might very worthily haue bene vsed as they were. But in our consciences, nay some of vs do know it, that they were far from those seditious humors: being men that intended nothing else but simply the good of our country, and the conuersion of soules. Mary to say the truth, as we haue confessed before: how could either her Maiesty or the State know so much? They had great cause, as politicke persons, to suspect the worst.

Besides to the further honor of her Maiesty we may not omit, that the States of the whole Realme assembled in parliamēt *Anno* 1576. were pleased to passe vs ouer, & made no lawes at that time against vs. The ancient prisoners that had bene restrained more narrowly in the yeare 1570. were (notwithstanding the said enterprises in *Ireland*) againe restored to their former liberty, to cōtinue with their friēds as they had done before. Such as were not suspected to haue bin dealers or abettors in the sayd treasonable actiōs, were vsed with that humanity, which could well be expected. But when the Iesuits were come, & that the State had notice of the said excommunication, there was thē within a while a great alteration. For such were the Iesuits proceedings, & with so great boldnes, as though all had bin theirs, & that the State shold presently haue bin chāged.

Her Maiesty had seene what followed in her kingdome vpon the first excommunication: and was therefore in all worldly pollicy to preuent the like by the second. The ieaiousie also of the State

was much increased by maister *Sherwins* answeres vpon his examination, aboue 8. moneths before the apprehension of Maister *Campion*. For being asked, whether the *Queene* was his lawfull Soueraigne, notwithstanding any sentence of the Popes he prayed that no such question might be demanded of him, and would not further thereunto answer. Two or three other questions much to the same effect, were likewise propounded vnto him, which he also refused to answer. Matters now sorting on this fashion, there was a greater restraint of Catholikes, then at any time before. Many both Priests and Gentlemen were sent into the Isle of *Elie* and other places, there to be more safely kept and looked vnto. In *Ianuarie* following 1581. (according to the generall computation,) a proclamation was made for the calling home of her Maiesties subiects beyond the seas: (such especially as were trained vp in the Seminaries) pretending that they learned litle there, but disloyaltie: and that none after that time should harbour or relieue them, with fundrie other points of very hard intendment towards vs. The same moneth also a Parliament ensued, wherein a law was made agreeable in effect to the said proclamation, but with a more seuerer punishment annexed. For it was a penaltie of death, for any Iesuite or Seminary Priest to repaire into *England*, and for any to receiue and entertaine them, which fell out according to *Bishop Watsons* former speeches or predictiō: what mischief the Iesuits wold bring vpon vs. We could here aswell as some others haue done, shew our dislike

dislike with some bitterneſſe of the ſaid law and penaltie. But to what purpoſe ſhould we do ſo? It had bene a good point of wiſedom in two or three perſons, that haue taken that courſe to haue bene ſilent: and rather haue ſought by gentleneſſe and ſweet cariage of themſelues to haue preuented the more ſharpe execution of that law, then by exclaiming againſt it when it was too late, to haue prouoked the *State* to a greater ſeueritie againſt vs. And to confeſſe ſomething to our owne diſadua-
 rage, and to excuſe the ſaid Parliament: if all the *Seminarie Priests* then in *England*, or which ſhould after that time haue come hither, had bene of M. *Mortons* and M. *Saunders* mind before mentioned (when the firſt excommunication came out,) or of M. *Saunders* his ſecond reſolution, (being then in armes againſt her Maieſtie in *Ireland*;) or of Ma-
 ſter *Parſons* traiterous diſpoſition, both to our *Queene* and *Countrie*: the ſaid law (no doubt) had carried with it a farre greater ſhew of iuſtice. But that was the error of the *State*: and yet not altogether (for ought they knew) improbable, thoſe times being ſo full of many very daungerous de-
 ſignements and Ieſuiticall practiſes.

In this yeare alſo, diuerſe other things fell out vnhaappily towards vs poore Priests, and other the grauer ſort of Catholikes, who had all of vs ſingle harts, and diſliked (no men more) of all ſuch facti-
 ous enterpriſes. For notwithstanding the ſaid pro-
 clamacion and law, Maſter *Heywood* a Ieſuite came then into *England*, and tooke ſo much vpon him, that Father *Parſons* fell out exceedingly with him:

and great troubles grew amongst Catholikes, by their brablings and quarrels. A synode was held by him the said maister *Heywood* and sundry auncient customes were therein abrogated, to the offence of very many. These courses being vnderstood (after a sort) by the State: the Catholikes & Priests in *Norfolke* felt the smart of it. This sommer also in Iuly, maister *Campion* and other Priests were apprehended: whose answeres vpon their examinations, agreeing in effect with maister *Sherwins* before mentioned, did greatly incense the State. For amongst other questions that were propounded vnto them, this being one, *viç.* If the Pope do by his Bull or sentence pronounce her Maiesty to be depriued, and no lawfull *Queene*, and her subiects to be discharged of their allegiance and obedience vnto her: and after, the Pope or any other by his appointment and authority do inuade this Realme: which part would you take, or which part ought a good subiect of *England* to take: some answered, that when the case should happen, they would then take counsell, what were best for them to do: Another, that when that case should happen he would answer, & not before: Another, that for the present, we was not resolved what to do in such a case: Another, that when the case happeneth, then he will answer: Another, that if such depriuation and inuasion should be made for any matter of his faith, he thinketh he were then bound to take part with the Pope.

Now, what King in the world, being in doubt to be inuaded by his enemies, & fearing that some of
his

his own subiects were by indirect meanes drawne, rather to adhere vnto them then to himselfe: would not make the best triall of them he could for his better satisfaction, whom he might trust to? In which triall, if he found any, that either should make doubtfull answeres, or peremptorily affirme, that (as the case stood betwixt him and his enemies) they would leaue him their Prince and take part with them: might he not iustly repute them for traytors, and deale with them accordingly? Sure we are, that no King or Prince in Christendome, would like or tollerate any such subiects within their dominions, if possibly they could be rid of them.

The duty we owe to our Soueraignes, doth not consist in taciturnity or keeping close within our selues such allegiance as we thinke sufficient to afford them: but we are (especially when we are required thereunto) to make open profession of it, that we may appeare vnto them to be such subiects as we ought to be, and as they may relye vpon, if either their kingdomes or safeties be in hazard or danger. And we greatly maruell, that any Iesuits should be so hard laced (concerning the performance of their duties, towards the Fathers and Kings of those countries where they were borne, and whose vassals they are) considering vnto what obedience, they tye themselves towards their own generall, prouinciall, and other gouernors: vnto whom they were no way tied, but by their owne consents, and for that it hath pleased them voluntarily to submit themselves vnto them. If a quarell

should fall out: for example, betwixt the Iesuits and the Dominicans, it would seeme a very strange matter to the Prouinciall or generall of that societie, to be driuen to be demaunded of a Iesuit, which part he would take. But therewith we haue not to intermedle: only we wish, that whilest they looke for so great subiection at those mens hands that be vnder them, they do not forget their owne allegiance towards their Soueraignes: or at the least so demeane themselves as we poore men (e- uery way their equals, and as sound Catholikes as themselves, that we go no further) may not be brought into hatred with her Maiesty, vnto whom we professe all duty and true allegiance: let other men qualifie the same as they list.

About the time of the ouerthrow of the Popes forces in *Ireland*: his Holinesse (by the false insti- gations of the Iesuits plotted with the King of *Spaine*, for the assistance of the Duke of *Guise*, to enterprise vpon the sudden, a very desperate de- signment against her Maiesty: and for the deliuey and aduancement to the Crowne of the *Queene of Scotland*. For the better effecting whereof, *Mendoza* the Iesuit and Ledger for the King of *Spaine* in *England*, set on worke (a worthy Gentleman otherwise) one Maister *Francis Throckmorton* and diuerse others. And whilest the same was in con- triuing (as afterwards maister *Throckmorton* him- selfe confessed 1584.) the sayd Iesuiticall humour had so possessed the hearts of sundry Catholikes, as we do vnfeinedly rue in our hearts the remem- brance of it, and are greatly ashamed that any person

person so intituled, should euer haue bene so extremely bewitched. Two Gentlemen about that time also, *viç. Anno 1583.* maister *Arden* and maister *Someruile* were conuicted by the lawes of the Realme, to haue purposed and contriued how they might haue layd violent hands vpon her Maiesties sacred person. Maister *Someruiles* confession therin, was so notorious, as it may not be either qualified or denied. And Doctor *Parry* the very same yeare, was plotting with Iesuits beyond the seas: how he might haue effected the like villany. How the worthy Earle of *Northumberland*, was about this time brought into the said plot of the Duke of *Guise* (thē still in hand) we wil pretermit. Maister *Parsons* that was an actor in it, could tell the story very roundly at *Rome*: It wrought the noble Earles overthrow 1585. which may iustly be ascribed to the Iesuiticall practises of the Iesuit *Mendoza* and others of that crue. Hereunto we might adde the notable treasons of maister *Anthony Babington* and his complices in the yeare 1586. which were so apparant, as we were greatly abashed at the shamelesse boldnesse of a yong Iesuit, who to excuse the sayd traytors, and qualifie their offences, presumed in a kind of supplication to her Maiestie, to ascribe the plotting of all that mischiefe to maister Secretary *Walsingham*. The treachery also of Sir *William Standley* the yeare following 1587. in falsifying his faith to her Maiesty, and in betraying the trust committed vnto him by the Earle of *Leicester*, who had giuen him the honorable title of knighthood: as it was greatly preiudiciall to vs,

that were Catholikes at home, so was the defence of that disloyalty (made by a worthy man, but by the perswasions (as we thinke) of *Parsons*) greatly disliked of many both wise and learned. And especially it was wondred at awhile (vntill the drift thereof appeared more manifestly in the yeare 1588.) that the sayd worthy person by the sayd lewd Iesuits, layd downe this for a ground, in iustifying of the sayd *Standley*: viz. *that in all warres, which may happen for Religion: euery Catholike man is bound in conscience to employ his person and forces by the Popes direction: vz. how farre, when, and where, either at home or abroad, he may and must breake with his temporall Soueraigne.* These things we would not haue touched, had they not bene knowne in effect to this part of the world: and that we thought it our duties to shew our owne dislike of them: and to cleare her Maiestie (so farre as we may) from such imputations of more then barbarous cruelty towards vs, as the Iesuits in their writings, haue cast by heapes vppon her: they themselues (as we still thinke in our consciences and before God) hauing bene from time to time the very causes of all the calamities, which any of vs haue endured in *England* since her Maiesties reigne. Which we do not write, simply to excuse her Highnesse, although we must confesse, we can bee contented to endure much, rather then to seeke her dishonour: but for that we thinke few Princes liuing, being perswaded in Religion as her Maiestie is, and so prouoked as she hath bene: would haue dealt more

more mildly with such their subiects (all circumstances considered) then she hath done with vs.

But now we are come to the yeare 1588, and to that most bloodie attempt, not onely against her Maiestie and our common enemies, but against our selues, all Catholikes: nay against this flourishing kingdome and our owne native countrie. The memory of which attempt wil be (as we trust) an cuerlasting monument of Iesuiticall treason and crueltie. For it is apparant in a Treatise penned by the aduise of Fa. *Parsons* altogether, (as we do verily thinke) that the king of *Spaine* was especially moued and drawn to that intended mischief against vs, by the long and daily sollicitations of the Iesuits, and other English Catholikes beyond the seas, affected and altogether giuen to Iesuitisme. And whereas it is well knowne, that the Duke of *Medina Sidonia* had giuen it out directly, that if once he might land in England, *both Catholikes and Heretickes that came in his way should be all one to him: his sword could not discern them, so he might make way for his maister, all was one to him:* yet the said Fa: *Parsons* (for sowe will euer charge him, though another man by his crafty perswasion took vpon him to be the Author of that booke) did labour with all the Rhetorick he had to haue perswaded vs, vpon the supposed arriual of the *Spaniard*, to haue ioyned with him to our own destructions: telling vs many faire tales, and alluring vs with sundrie great promises, all of them meere illusions, falshoods and most traiterous instigations and iuglings. He ascribeth it to *error of conscience*, and

want of courage, terming the same an effeminate dastardie: that we had then suffered her Maiestie almost thirtie yeares to raigne ouer vs. He threatned vs with excommunication, and utter ruine both of our selues and all our posteritie, if we did then any longer obey, abet or ayde, defend or acknowledge her Highnesse to be our Queene, or Superior: and did not forthwith ioyne our selues with all our forces to the Spaniards. The good Cardinall (by Parsons meanes) is drawne to say, that the Pope had made him Cardinall, intending to send him as his Legate, for the sweeter managing of this (forsooth) godly and great affaire: and to affirme vpon his honour and in the word of a Cardinall, that in the furie of the Spaniards intended conquest, there should be as great care had of euery Catholike and penitent person, as possibly could be. And to allure the Nobilitie of this Realme, he promised them to become an humble suter on their behalves, that (so as they shew themselves valiant in assisting the king of Spaines forces) they might continue their noble names and families. Surely they had bene wise men, that should haue relyed much either vpon his promise, or the Spaniards curtesies. This Iesuite also telleth al Catholikes, the better to comfort them (but indeed to the great scandale for euer of all Priesthood,) and to shew how iust and holy the cause was they had in hand: that there were diuerse Priests in the kings armie, readie to serue euery mans spirituall necessitie, by Confession, Counsell and all consolatio in Christ Iesus. Also he so aduanceth the forces of the enemies, and extenuateth her Maiesties abilities to withstand them: as he accompted the victorie obtained

tained in effect before they were landed: telling vs, that besides the said great forces, we should so be assisted by the blessed Patrons both in heauen and earth, with the gard of al Gods holy Angels, with our blessed Sauior himselfe in the soueraigne Sacrament, and with the daily most holy oblation of Christs owne deare body and bloud, as it could not fall out otherwise, but that we must needes preuaile. Which kind of perswasions, some of them being ridiculous, the most very traitorous, and these last most blasphemous, as tending so greatly to the dishonour of religion, we detest and abhorre. And in all these Iesuiticall and disloyall practises, this is our comfort: that albeit we doubt not, but that the Pope as a temporall prince did ioyne and contribute towards th is intended inuasion: yet we find Fa. Parsons declaration of *Xistus Quintus* sentence of deposition of her Maiesty at that time, and of his admonition thereunto adioyned, as in the Popes name, to haue no warrant at all besides his owne bare affirmation, either of *Breue* or of any other publike instrument, as in such cases had bene most necessarie: otherwise then that he told vs, it was the Popes pleasure that we should take notice thereof by his booke which was then printed, and to haue bene scattered amongst vs. By warrant whereof (as we are perswaded) it was not lawfull for vs to haue killed a goose, if her Maiestie had forbidden vs so to do.

Of these matters (to returne still to our former Apologies) we would haue said nothing, were they not obiected vnto vs, and shewed vs out of the bookes themselves, as notes and arguments of

our traiterous hearts : our aduersaries pressing the same vpon vs, as if they did belong vnto vs, and we were as guiltie of them, as either they that plotted or published them. Which conceit, if it should take root in those that be in authoritie, how could we hope for any fauour, but were rather to expect the greatest extremitie that might be? So as still we may say, that the proceedings held against her Maiestie well weighed, these forreine Iesuiticall practises, haue bene the cause of all our troubles.

When it had pleased God to deliuer her Maiestie and this kingdome from the said intended inuasion, Maister *Parsons* whether ashamed of the foile, (for the successe whereof he was so peremptorie) or for that he thought matters would be better managed in *Spaine*, if he were there to giue his aduise, departed from *Rome* (as we take it) and became a Courtier to attend king *Philip*: where by *Mendoza* his fellow Iesuits meanes, he grew shortly into so great estimation (not for any goodnesse in him towards this Realme, you may be sure, but rather in respect of his deadly hatred against it) that he procured a Seminarie to be erected at *Valledolyd* 1589. But we will leaue his proceedings in *Spaine* awhile.

In these tenne yeares last mentioned from 1580 till 1590. or but little before: we find her Maiestie to be excommunicated by *Gregory* the thirteenth: M. *Sherwin* and the rest of our brethren too much Iesuited, refuse to answer, whether they will take the *Queenes* part or the *Popes*, if he should come
by

by force of armes to assaile her in her owne king-
dome: *Parsons* and *Heywood* are found to be practi-
tioners, but especially *Parsons*. The intention of the
Duke of *Guise* is entertained here and prosecuted:
Her maiesties life is sought by trecherie: *Babington*
and his companions shoot at the Crowne: *Stanley*
is a trecherer, breaketh his faith, and is defended
for so doing. Then followed the inuasion: and last-
ly, *Parsons* plottings in *Spaine*, and the erection of
new Seminaries there. Now let vs consider, how
we our selues all this while haue bene dealt with.
Such of vs as remained in prison at *Wisbich* (and
were committed thither 1580. and others not long
after committed also thither, to the number of a-
bout 33. or 34.) continued still in the se-
uerall times of all the said most wicked designe-
ments, as we were before: and were neuer brought
into any trouble for them, but liued there, Col-
ledge-like without any want, and in good reputati-
on with our neighbors that were Catholikes about
vs. It is true that towards the number of 50. (as
our memorie serueth vs) Priests and Catholikes of
all sorts, within the compasse of the sayd 10. years
were put to death: we say vpon our knowledges (con-
cerning the most of them) for their consciences:
but our aduersaries (as they thinke) do still affirme
for treason. Such Priests as in their examination
were found any thing moderate, were not so hard-
ly proceeded with: in so much as 55. (to our re-
membrance) that by the lawes (we acknowledge)
might likewise haue bene put to death, were in one
yeare, *vz.* one thousand five hundred eighty five,

(what time great mischiefes were in hand) spared from that extremitie, and onely banished. Which fact, howsoever some haue written of it, the parties themselves accounted it for a great benefite: and so would they also haue done (we doubt not of it) if they had bene then of that number. Whereas therefore Maister *Parsons* (as we thinke) exclaimeth in a pamphlet set out shortly after, saying: *Where are now the old Tyrants of the world, Nero, Decius, Dioclesian, Maxentius, and the rest of the great persecutors of the Christians? Where is Genserike and Henricus with their Arrian Heretickes?* aluding to the *State* here: we thinke both him, and diuerse others that haue written to the same effect, very greatly to blame. Sure we are, that the generall cause of religion, for the which both we and they contend (as oft we haue said) getteth no good but hurt by it: and contrarie to the old saying, (be he neuer so bad, yet let him haue iustice) though some hard courses haue bene taken by the *State* against vs: yet hath it not by many degrees bene so extreame, as the Iesuits and that crew haue falsely written and reported of it.

But to returne to Father *Parsons* in *Spaine*, and to proceede in the course of things which haue happened since 1590. The said Fa. *Parsons* so managed the said Seminarie erected in *Valledolyd*, as within three yeares, viz. 1591. twelue or thirteene Priests were sent hither from thence. Also he procured some other Seminaries to be erected in *Spaine*, and furnished them with such Students as he thought fit, which (for our parts) we greatly commend in him,

him, if he tooke this paines, and employed his fauour with the King to a good end: wherof we haue some doubt, knowing the Iesuits fetches: but the State here did vtterly condemne him for it: finding that both he and some others were plotting and labouring by all the meanes they could for a new inuasion. Whereupon a proclamation was set out 1591. aswell for an inquirie or search for all such Seminarie Priests, as either were, or should hereafter come from *Spaine*, as also from any other Seminaries beyond the seas, vpon suspition, that they were sent hither for no other end, but to prepare a way for the said inuasion. Whereas we are verily perswaded in our consciences, and do know it for many, that the Priests themselves had no such intention, whatsoeuer the Iesuits had that sent them. Against the said Proclamatiō, three or foure haue whet their pennes: but still, whilst they seeke to disgrace and gall the State, they haue euer thereby wounded and beaten vs, being themselves in the meane time void of all daunger. One of them, Maister *Parsons* by name, (as we suppose) writing in his said Pamphlet of the new intended inuasion, mentioned in the said Proclamation: telleth vs, *that the King hath iust cause to attempt againe that enterprise. And againe he saith, that the King is so interested (together with the Pope) to seeke (as he termeth it) her Maiesties reformation: that he the said King is bound in iustice to do it, and cannot without prauiudice of his high estimation and greatnesse, refuse at the soonest oportunitie to attempt it. Mary withall to comfort vs, he writeth: that the King intendeth no rigo-*

rous dealing with our nation, in the prosecution of his inuasion, when he cometh hither. Which great fauor of the King towards vs, we are to ascribe to good Fa. Parsons, if we may belecue his dutifull subiect M. Southwell the Iesuit. For thus he telleth vs: If euer, saith he, the King should preuaile in that designement (of his new inuasiō) F. Parsons assisted with Card. Alanes authoritie hath done that in our countries behalf: for which his most bitter enemies, & generally all her Maiesties subiects shal haue cause to thanke him for his seruiceable indeuors: so far hath he inclined, fury to clemencie, and rage to cōpassion. Surely we are greatly beholding to this good Fa: that hath had so kind a remembrance of vs. But we wish that he had rather employed himselfe as a religious man in the seruice of God, and his priuate meditations, then thus to haue busied himselfe in setting forward & qualifying it, when he hath done so outragious a designement: and do pray with all our harts, that neither we nor this kingdome do euer fall into the hands of the Spaniards, whose vnspeakeable cruelties in other countries, a worthy Catholike bishop hath notably described to all posteritie. The same M. Parsons also, together with his fellow-Iesuit M. Creswell (as men that pretend extraordinarie loue to their countrie) haue written a large Volume against the said proclamation: wherein what malice and contempt can deuise, that might prouoke her Maiestie to indignation against vs, is there set out very skilfully: they theselues well knowing that no other fruit or benefite could come vnto vs by that discourse, except it were still to plague vs.

Whilst

Whilest the said inuasion was thus talked of, and in preparation in *Spaine*, a shorter course was thought of, if it might haue had successe. Maister *Hesket* was set on by the Iesuits 1592. or thereabouts, with father *Parsons* consent or knowledge, to haue stirred vp the Earle of *Darby* to rebellion against her Highnesse.

Not long after good father *Holt* and others with him, perswaded an *Irish* man one *Patricke Colleen* (as he himselfe confessed) to attempt the laying of his violent and villanous hands vpon her Maiesty. Shortly after in the yeare 1593. that notable stratageme was plotted (the whole State knoweth by whom,) for Doctor *Lopez* the *Queenes* Phisition to haue poysoned her: for the which he was executed the yeare after. This wicked designment being thus preuented by Gods prouidence, the sayd traiterous Iesuit, *Holt* and others, did allure and animate one *Torke* and *Williams*, to haue accomplished that with their bloody hands, that the other purposed to haue done with his poyson: we meane her Maiesties destruction. Herunto we might adde the late villanous attēpt 1599. of *Edward Squire*: animated & drawne thereunto (as he confessed, by *Walpole* that pernicious Iesuit. But we must turne againe to Fa. *Parsons*, whose turnings & doublings are such as wold trouble a right good hōūd to trace him. For in the meane time, that the said traitors one after another, were plotting and studying, how best they might cōpasse her Maiesties death they cared not how, nor by what meanes (he the said Fa. *Parsons* so preuailed with the King, as he attēpted twice

in two fundry yeares, his new inuasion meaning to haue proceeded therein, not with such great preparation as he did at the first, but onely to haue begun the same, by taking some port West ward, toward which he came so farre onward as *Silley* with his Fleet. At both which times, God, who still hath fought for her Maiesty and this Realme, did notably preuent him, by such winds and tempests, as the most of his ships and men perished in the sea, as they were comming hitherward. Furthermore the sayd good father in the midst of all the sayd trayterous enterprises both at home and abroad (deuised and set forward by him and his companions) was plodding amongst his papers, and playing the Herrald: how, if all his sayd wicked designments failed, he might at the least, intitle the King of *Spaine* and consequently the *Infanta* his daughter to the Crowne and Kingdom of *England*. To which purpose he framed, and afterwards published a booke, wherewith he acquainted the Students in those Seminaries in *Spaine*: and labored nothing more, *then to haue their subscriptions to the sayd Infantaes title, therein promising vnto her their present allegiance, as vnto their lawfull Soueraigne: and that when they should be sent into their countrey, they should perswade the Catholikes there to do the like, without any further expectation of the Queene of Englands death: as maister Charles Paget affirmeth in his booke against Parsons.*

We spake of the Seminaries in *Spaine* before, somewhat suspiciously: and now you see the reason that moued vs so to do. Besides we do not doubt,
but

but that in the perusing of this our discourse, you will be assaulted with many strange cogitations, concerning our full intent and meaning therein. Which although it cannot chuse, but that it doth already in part appeare vnto you : yet now we come to a more cleare and plaine declaration of our purpose. You see into what hatred the wicked attempts of the Iesuits against her Maiestie and the State, hath brought not only all Catholikes in generall, but more especially vs that are secular Priests : although we did euer dislike and blame them: nay, detest and hate them, no men more. For any of vs to haue bene brought vp in the Seminaries beyond the seas, hath bene, and still is (as you know) a matter here very odious, and to vs full of danger. But by father *Parsons* courses with the Seminaries in *Spaine*, and now that he is *Rector* of the English Seminarie in *Rome*, and so taketh vpon him by his fauour there to direct and command all the rest: what will the State here thinke of the Priests, that shall come from any of those Seminaries hereafter: where they must be brought vp, according to the Iesuiticall humor, and sent hither with such directions as shall be thereunto agreeable? The sayd booke of titles compiled by *Parsons*, is here very well knowne, almost to the whole Realme: and maister *Charles Paget* hath not bene silent as touching the *Infanta*, and the bringing vp of Students to be sent hither, as Priests to promote her title. Sundry sharpe courses haue bene taken already with vs: and many lawes are made against vs. But now, what may we expect,

but all the cruelty that euer was deuised against any man: if the State should thinke both vs, and all other Catholikes to be either addicted, or any way inclined to the aduancement of any forreine title against her Maiestie, or her lawfull successours.

And it cannot chuse, but that we should therof be the rather suspected, because at this time it is well knowne, that the infection of Iesuitisme, doth beare great sway in *England* amongst vs: whilest our Archpriest (who taketh vpon him to rule all) is himselfe ouerruled by *Garnet* the Iesuit: who as a most base vassall, is in euery thing at the becke and command of father *Parsons*.

For the auoiding therefore of all the further mischiefes that may ensue, we first professe (as before we haue often done) that we do vtterly dislike and condemne in our consciences, all the sayd slanderous writings and pamphlets, which haue bene published to the faunder of her Maiesty and this realme: protesting that the Iesuitical designments beyond the seas, together with certaine rebellious and trayterous attempts of some Catholikes at home, haue bene the causes of such calamities and troubles, as haue hapned vnto vs: great (we cōfesse) in themselves, but farre lesse (we thinke) then any Prince liuing in her Maiesties case, & so prouoked would haue inflicted vpon vs. Some of vs haue said many a time, when we haue read & heard speeches of her Maiesties supposed cruelty. Why my masters? what would you haue her to do: being resolved as she is in matters of Religion, except she should

should willingly cast off the care, not onely of her State and Kingdome, but of her life also and princely estimation. Yea, there haue bene amongst vs of our owne calling: who haue likewise sayd, *that they themselves, knowing what they do know, how vnder pretence of Religion, the life of her Maiesty, and the subuersion of the Kingdome is aimed at: if they had bene of her Highnesse Counsell, they would haue giuen their consent, for the making of very straight and rigorous lawes to the better suppressing and preventing of all such Iesuiticall and wicked designments.* Secondly, we do all of vs acknowledge, that by our learning (secluding all *Machiinilian maximes*) Ecclesiasticall persons by vertue of their calling are onely to meddle with praying, preaching, and administring the Sacraments, and such other like spirituall functions, and not to studie how to murther Princes, nor to licitate Kingdomes, nor to intrude themselves into matters of State, successions and inuasions, as Frier *George* did in *Pannonia*, to the vtter ruine of that beautifull realme. Thirdly, we professe our selues, with all godly courage and boldnesse to be as sound and true Catholike Priests, as any Iesuites, or men liuing in the world: & that we do not desire to draw breath any longer vpon the earth, then that we shall so continue: but yet therewith we being borne her Maiesties subiects, do plainly affirme and resolutely acknowledge it, without all Iesuiticall equiuocation: that if the Pope himselfe (as some of the Apostles did) do come into this land: or if he do send hither some *Fugatius* and

Damianus, as *Eleutherus* did, or some *August: Laurence* or *Irestus*, as *Saint Gregory* did: we will to do them seruice, go vnto them, and lye downe at their feete, and defend with them the Catholike faith by the sacred Scriptures, and authority of the Church, though it cost vs our liues. But if he come or send hither an army, vnder pretence to establish the sayd Catholike religion, by force, and with the sword, we will euer be most ready, as native borne and true subiects to her Highnesse, with the hazard of our liues, and with al our might, to withstand and oppose our selues against him, & to spend the best bloud in our bodies in defence of the *Queene* and our countrey. For we are throughly perswaded, that Priests of what order soeuer, ought not by force of armes, to plant or water the the Catholike faith, but in *spiritu lenitatis & mansuetudinis* to propagate and defend it. So it was planted in the primitiue Church, ouer all the world: *& crescit & fructificat sicut & in nobis est, ex quo die recepimus*. The auncient godly Christians, though they had sufficient forces, did not oppose themselves in armes against their Lords the Emperours, though of another Religion. But our purpose is not to dispute this point.

And now lastly we commend vnto you all (our very right deare and beloued brethren) this our most humble suite. First that you will interpret the whole premises no otherwise then we our selues haue expounded our owne meaning. Secondly, we intreate you to remember, how deare we haue bene vnto you, and that we continue our vnfeined

vnfeined affection towards you still: assuring you, that howsoever you are changed, we do affect you still, with a true and iealous loue in Christ Iesu.

Thirdly, we desire you by the mercies of God, to take heede of nouelties and Iesuitisme: for it is nothing but treachery, dissimulation, ambition, and a very vizard of most deepe hypocrisie. When other kingdomes begin to loath them, why should you so farre debase your selues, as to admire them? Giue vs not occasion to say with the blessed Apostle: You foolish *Galathians* who hath bewitched you?

Fourthly, neuer giue eare to any priuate whisperers, or Iesuiticall perswasions, that shall tend to allure you from your duties and allegiance vnto her Maiestie, or your natieue countrey. All arguments, that can be brought to corrupt you in either, assure your selues, are false & vnlearned sophistications. The Catholike faith, for her stabilitie & continuance hath no need of any treachery or rebellion. The promise made to *S. Peter*, is her sure ground: and is more dishonored with treasons, and wicked pollicies of carnall men, then any way furthered or aduanced. The word of the spirit, and not the sword of the flesh, or any arme of man is that, which giueth life and beautie to the Catholicke Church. We are fully perswaded in our consciences, and as men besides our learning, who haue some experience, that if the Catholikes had neuer sought by indirect meanes to haue vexed her Maiesty with their designments against her Crowne: if the Pope and the King of *Spaine* had neuer plotted with the.

the Duke of *Norfolke*: if the rebels in the North had neuer bene heard of: if the Bull of *Pius Quintus* had neuer bene knowne: if the sayd rebellion had neuer bene iustified: if neither *Stukeley* nor the Pope had attempted any thing against *Ireland*: if *Gregory* the thirteenth had not renewed the sayd excommunication: if the Iesuits had neuer come into *England*: if the Pope and King of *Spaine* had not practised with the Duke of *Guise* for his attempt against her Maiefty: if *Parsons* and the rest of the Iesuits, with other our countrymen beyond the seas, had neuer bene Agents in those traitorous and bloody designments of *Throckmorton*, *Parry*, *Collen*, *Torke*, *Williams*, *Squire* and such like: If they had not by their treatises and writings indued to defame their Soueraigne, and their owne countrey, laboring to haue many of their bookes to be translated into diuerse languages, thereby to shew more their owne disloyaltie: if Cardinall *Alane* and *Parsons* had not published the renouation of the sayd Bull by *Xistus Quintus*: if thereunto they had not added their scurrilous, and vnmanly admonitiō, or rather most prophane libel against her Maiefty: if they had not sought by false perswasions, and vnghostly arguments, to haue allured the harts of all Catholikes from their allegiance: if the Pope had neuer bene vrged by them to haue thrust the King of *Spaine* into that barbarous action against the Realme: if they themselues with all the rest of that generation, had not labored greatly with the said King for the conquest and inuasion of this land by the *Spaniards*, who are
 knowne

knowne to be the cruellest tyrants that liue vpon the earth: if in all their whole proceedings, they had not from time to time, depraued, irritated, and prouoked both her Maiestie and State, with these and many other such like their most vngodly and vnchristian practises: but on the contrarie, if the Popes from time to time had sought her Maiestie, by kind offices and gentle perswasions, neuer ceasing the prosecution of those and such like courses of humanitie and gentlenesse: if the Catholikes and Priests beyond the seas had laboured continually the furtherance of those most Priest-like and diuine allurements, and had framed their owne proceedings in all their works and writings accordingly: if we at home all of vs, both Priests and people had possessed our soules in meekenesse and humilitie, honoured her Maiestie, borne with the infirmities of the *State*, suffered all things, and dealt as true Catholike priests: if all of vs (we say) had thus done; most assuredly the State would haue loved vs, or at least borne with vs: where there is one Catholike, there would haue bene tenne: there had bene no speeches amongst vs of racks and tortures, nor any cause to haue vsed them, for none were euer vexed that way simply, for that he was either Priest or Catholike, but because they were suspected to haue had their hands in some of the said most traiterous designements: none of her Maiesties enemies durst so readily haue attempted her State and kingdome: we had bene in better friendship with those that seeke now most to oppose themselves against vs, and to all men (as we

are perswaded) *bonus odor Christi, odor vita ad vitam*: whereas by following the said new violent spirits, *quasi turba impellentes parietem*: we are become *odor mortis ad mortem, non solum ijs qui periunt, sed etiam ijs qui salui fiunt*. And therefore let vs al turne ouer the leafe, and take another course, then hitherto we haue done.

To conclude, we do also further intreat and beseech you, to consider with your selues, the estate of the Seminaries beyond the seas, as now they stand at the disposition of the Iesuits: and ioyne together with vs, that the said Iesuits may be removed from the gouernment and direction of them. It is too well known, how hotely they are addicted to the pursuing of a Spanish Monarchie: for the aduancement whereof, (because it tendeth to their owne glorie, being altogether Hispaniated, and transported into those humours, the better to resemble and imitate their founder and father *Ignatius Laiola* a Spaniard) they will certainly neuer cease to put in practise all the mischief, they can either deuise themselves, or learne amongst their company: which is, as they consort themselves, the very schoole of Machiauellisme. In the which our ioynt suit, if we cannot preuaile, it remaineth then, that you would be pleased to be intreated by vs, not to send or suffer your children or friends to go beyond the seas vnto them: that so they may be driuen, if needes they will traine vp youthes to make them traitors, to gather them vp in other countries, wherby they shall not be able so much to infect or endaunger vs. Besides we are fully perswaded

ded, that by this course, although at the first we be not heard, by reason of the might that the Iesuiticall faction are growne vnto: yet his Holinesse, when he shall perceiue it, and in the depth of his singular wisdom consider, what inconuenience may come thereof, will easily be drawn to hearken vnto vs. Or howsoeuer (as our Sauour Christ saith in another case) *potens est Deus de lapidibus istis suscitare filios Abrahae*: though you neuer send your sonnes or friends beyond the seas, to the ruinating both of your selues, and of your countrie, if the Iesuits shall still haue the direction of them: so say we that the Church liued before they were borne, and needeth not for the aduancement of her glorie, any of their traiterous practises: but is able of her selfe by the assistance of God, to raise vp Priests out of our owne Vniuersities, and from among the Ministers themselues: remaine they as yet neuer so stiffe or hard against vs. And thus commending both you and our cause to God, and our selues to your good fauours, and charitable prayers, we take our leaues, and end this tedious discourse, more profitable and pleasing to God (we trust) then acceptable or gratefull to many, which we can be but sory for.

Your true friends the secular Priests.

What soeuer is written or contained in these Bookes, we submit all to the censure and iudgement of our holy Mother the Catholike Church.

FINIS.